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LEADING IDEAS OF GREAT WORLD-FAITHS

J. P. COOKE.

SHOW US THE WAY.

"Show me the way, and let me brave-ly climb
Above vain grievings for unworthy treasures;
Above all sorrow that finds balm in time,
Above small triumphs, or belittling pleasures;
Up to the heights where these things seem child's play,
Show me the way."

E. W. W.

How are we to find the way of life? We are conscious of ourselves as units, and there is no higher evidence than consciousness.

Matter is divisible and extended, so every material thing may be conceived of as having parts, composed of atoms, upward and lower, inward and outward, right side or left side. But we do not conceive of ourselves in this way. We say, "I think," "I feel," or "I wish," but this "I" which loves and hates, is not conceived of as being long or short, extended or colored. Then this "I" is not a material but an immaterial substance or force, since it has no material properties. Nor is the mind a product of the body. It is contrary to fact. Many men with poor, sick bodies demonstrate the contrary. Let the soul be inspired with profound convictions, by living ideas, large ambitions, and it rises superior to its body. It "over-informs" its tenement of clay.

In "body and soul", soul is the organizing and controlling factor. It thinks, feels, decides. The body is the best of tools; through it, it expresses its thoughts, works and purposes, yet it is utterly unlike the body which it inhabits. It is invisible. No surgeon's scalpel has ever laid it bare, no microscope has disclosed its hiding place. It is imponderable; it will not turn the balance "in the stimulation of a hair." The body, active with energy, the eye beaming with intelligence, reveals the presence of the precious soul force within, yet that body weighs just so much, neither more nor less, when it lies still, the arm nevertheless and the eye glazed in death.

Yes, soul is master! Man surveys a world of matter conquered by his feeble body because it was directed by a mighty soul.

Soul, even from conception, may be anchored to the cosmic unit. The inner life of all! Psychology shows that the nervous system is the electric machine on which the spirit works to govern and control the whole being. If this electric machine gets out of order, some form of paralysis follows and shows the absence of normal spirit control; the material body being the negative to the spirit. Individualities are germinated by the union of physical bodies, male and female. Thus the blending of the inner essences, under certain conditions, causes a new life, or vibrating center of consciousness to spring into being.

An egg may lie dormant for a considerable time and then, at a temperature of about 100 or 101, the spirit quickens and organizes a new physical body. The body is borrowed and nourished from other materials and vital substances, but the spirit is a new conscious ripple or "whirl" in the cosmic life. "Spirits" occupy gross matter at first, but they also float into the air and even into the higher ethereal spaces, according to their attractions.

They grow with the gross bodies where they are germinated; but afterward when the grosser body loses its power of absorption, which is physical death, the spirit leaves it. It is not perfected, perhaps not half born, but if it has profited by knowledge and purity, it will have gained some strength to ascend into larger, finer and more exalted field of experience and expression.

It was one of Emerson's great services to mankind to teach them "self-reliance." To be themselves. Not to be human echoes, but to listen well at home and to learn what the universal mind has got to pour through them individually. No two minds are just alike.

Prof. Wm. James, speaking of Emerson, said, "Rarely has a man so accurately known the limits of his genius or so unflinchingly kept within them." "Stand by your order," he used to say to youthful students; and perhaps the paramount impression one gets from his life is of his loyalty to his own personal type and mission.

We are not a lot of spiritual orphans on this earth, without any oversoul or inner life to teach us. Even while in the body the mind can absorb thoughts and ideas from the life beyond. The physical body can live only on the bodies of things dead but which once did live, and hence it too must die and resolve back to matter. But the spiritual body derives its sustenance from living things and so by the ethical progress into life eternal. The spirit of the life within us is demonstrated by our locomotion, thought and life. That which is dead moves not, nor has it any self-controlling power whatever. Will is a function of the spirit and the hundred weight, more or less, of the material body is moved about by the spirit.

This inner life or spirit in man may be likened to a tree having several branches. Some branches are developed into mental faculties, other branches evolve the aesthetic faculties. There certainly is a moral sense which we distinguish between right and wrong. The idea is universal. There is no man so bad as not to recognize evil in another, if not in himself. In all lands and languages men use the words "duty," "justice," "right," "wrong," etc. Everywhere there is found in man traces of conscience approving what he believes to be right, paining him with remorse when he does what he thinks is wrong. The standard varies, it is true, the law differs. But there has never been a nation or race which did not approve courage, truth, generosity, honesty; or did not denounce falsehood, cowardice, selfishness, dishonesty. Men will lie in business, for their religion, for their friends, for their safety; but no one approves of lying in itself. Each man disapproves it in every one but himself, and in every case but his own case.

In all souls there is this instinctive sense of right or wrong. A moral intuition. If there were not, morality could not exist, society would be impossible. Morality is nothing if it is not respect for right and duty, apart from all rewards they may bring. A man who only does right because he hopes for some reward for doing right, here or hereafter, does not act conscientiously at all. He merely acts selfishly.

Besides these powers of reason and of the moral nature, there are the religious intuitions. Man has the power of looking into the spiritual world, of being led and taught by the angels (the bright forms of light) and of there perceiving God and immortality, divine beauty and infinite wisdom.

We do not know God by argument or by books of theology. We grow to know Him just as we know the

natural order or world. The material world is known by experience and through the light of the sun. We get to know God by spirit intuition. He is the sunlight of the inner world of spirit. We learn to know Him by looking up instead of down; by looking courage to do right, by looking through the wonders and the ties of nature, and the spirit of nature, to the great infinite beyond.

"One impulse from the vernal wood
Will teach us more of man,
Of moral evil and of good,
Than all the sages can."

In a walk by the seashore or in the wood, we may learn more of God by the flowing of a light into our hearts "a light that never was on land or sea or air," than from any argument or evidence. The thought of some loved one comes to the mind as I sing:

"In a meadow fanned by Heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the universe,
Didst thou forget the love that joined us here?"

It cannot be! Justice would shudder at the thought, if after all our efforts for the right we plead and plead in vain for a brighter form, a faithful messenger from Him to

"Show us the way to that calm, perfect peace,
Which springs from inward consciousness to right,
To where all conflicts with the flesh shall cease,
And self shall radiate with spirit's light."

Though hard the journey and the strife, I pray,
Show me the way."

Science is somewhat exercised about a universal center. It seems to need a limitation to produce out of or interference. If in one universe do not interfere each other, why should not others exist which operate on the same principle that our suns do? Must it have a center for the fish hold their own in the vast ocean? May we not regard space as a vast human nature which by its very prevents such interference and a universal center unnecessary we know what law is? Perhaps if we did we might understand it.

If space constitutes law we might imagine it to be a center—one cause with infinite motions—a microcosm of which the last and the mirror into which he can peer for understanding which is beyond measurement on materialistic or scientific principles. Self knowledge may yet become the alpha and omega of science begins to sift the truth from its fount source.

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Should Russia be Disembled?

Editor SUNFLOWER:—

The Kishineff horror is another instance demonstrating that a blot on the civilization of the world.

If the expeditions which expelled the Moslems from the Land were justifiable, then the extermination of Russia is a terrible, more justifiable. The sense of the world justified the position of this nation in China, and the extermination of the nations in the Russian barbarism is more

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POWER OF THOUGHT.

MARY C. VONKANZLER.

The power of thought is claiming the attention of many of the best minds today; minds that have outgrown the mysteries of ancient miracles and now are seeking for the knowledge that reveals the hidden law, the cause of the effects.

It is apparent to the adepts that the only way out of all the conflicting meshes of outward manipulation and manifestation is to evolve out from our tangled bondage by putting into activity the right mind relations to our inner life and letting loose from external difficulties and rise above them by controlling forces awakened from within. That would, and does, seem quite impossible to the person who only looks upon surface events to guide his or her understanding.

There is an extreme difference between a medium and a psychic to my comprehension. A medium reflects the mind influence from another; a psychic has awakened upon the the soul plane and now speaks and acts from the plane of true mastery over the undeveloped forces in elementary relation to the developing expressions as on the mortal and mind plane of mundane creation.

An independent psychic is one that is well poised physically, also mentally and spiritually. His labors are soulful, which is helpful to all mankind. Instead of being the subject to bear the burdened reflections of suffering humanity, he dissipates the same by rightful thoughts that touch the fountain of life and body and minds of the oppressed are healed, if sick, of the afflictions of earth's annoyances. Work done this way is reciprocal for both the assistant as well as the recipient; each enter into the dividends of life's ever-increasing blessings. When we know how to live instead of fret and exhaustion which represents the negative nature, subjected, not free, as in the life of the individual who from the soul asserts psychic influence over their own outward affairs bringing harmony, happiness, health and success to others and also to themselves by a oneness with the universal causation.

Many spirit controls are selfish, perhaps unconsciously so, like many mortals. They like to exercise control over the mind of another. They never stop to reason as to whether they have any knowledge so as to make the individual's life better and more intelligent, more happy, more loving, and helpful to self and others. They are like the hypnotist who exercises his power just for the pastime of self and others, when there was really no occasion for the waste of his life energy and that of his subject, exercised upon a plane belittling himself, subject and all his beholders.

Let all that we do be done in order to accomplish the best.

Now do not think for a minute that I am placing at naught the beautiful gifts of mediumship. Oh, No. But mediums demand the best thoughts from your controls and inspirers and know that unconscious mediumship is gradually overcome by the medium's own intellect being awakened to acquire self development, and do not for a minute doubt that by your own studious efforts you can effect the progress of your work as a medium. I began an unconscious medium more than twenty-five years ago and gradually awakened to that most exalting and exhilarating phase of inspiration. When in the unconscious phase my health was very poor but as I became more inspired, more conscious, more psychic in my self, I became healthy, happy and more successful in life.

Above all things live the soul life. Keep a beautiful harmonious desire

ever uppermost, send forth only the best thoughts to others, although persecuted and all manner of evil said against you, knowing your own life to be true, remembering as spoken of Christ as manifested in our elder brother, "that when reviled he reviled not again."

You may be assured that you will rescue your body from the only death which is the unbalance and war of forces upon the lower planes of mental and physical being. "Ye cannot serve two masters, for you will love one and hate the other." How true "Ye cannot be unequally yoked together." "Ye cannot serve God and Mammon." These are truly soul lessons. We must face the light and with an omnipotence in force with love, hold for victory over every conflicting influence in mind and body. Then we can say "I and my father are one." I am the law of perfect life; am one in manifestation with the Divine, expressing only good. I am "God" "Psychic" soul center of omnipotence.

Who or What is God.

Is God a spirit that can control all things? If there is a great spirit that can do all things and control all things, he must have a very vicious nature. One of my orthodox neighbors says that the reason we are not having any rain is because we are so wicked. Now the daily papers say that Prof. Myers, a man living near Portland, is preparing to make it rain. He is waiting until the farmers take up a collection large enough to pay the expenses. Then he will send up bombs of explosives that will break the clouds and a rain storm will be in order.

Now if God is a spirit that controls everything and He is holding the rain up there, in water tight clouds, to punish His children, it must be He enjoys himself seeing us suffer, else He would wait and send us to the hot place. But to punish us to make us go dry, then send us to the hot place too, is proof that it is a special delight.

If Prof. Myers should make it rain, what will become of the theory that God is the one that rules everything? Will He have to take a back seat and give Mr. Myers the chair?

Everything animate or inanimate has God in it. God is in me, "He is in you, He is in the little birds that sing, God is seen in everything."

We find a rose bush growing in an out-of-the-way place, neglected, and when man begins to water it, what beauty! How it brightens and sends back to man in a grateful manner all the fragrance it can. I sometimes think we are not as grateful for the blessings we receive as the most inanimate thing that grows.

But stop and think what each can do to bring brightness into the life of some poor neglected child and how much more need there is for us to do what we can to help lift up our fellow beings.

MRS. ADDIE COOPER.

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METAPHYSICAL.

Conducted by EVIE P. BACH.

SELF-DEPENDENCE.

"I am myself and sick of asking
For help, and what I ought to be,
I must myself grow I stand, which
Hearts me.

Forward, forward, o'er the star-lit
sea.

And a look of passionate desire
To the sea and to the stars I send,
To from my childhood up have
I been here.

And my heart compose me to the
end.

"I am myself," I cried, "ye stars,
ye waters,

And my heart your mighty charm
I send."

And as I gaze upon you,
My soul becoming vast like
you!"

And the intense, clear, star-sown
Heaven,

And the lit sea's unquiet way,
The night air came the answer.

"Would ye be as these are? Live
as they!"

And by the silence round
I stand.

And by the sights they see,
I stand, and not that the things
I stand.

And then love, amusement, sym-
pathy.

And the stars perform their
duty.

And the sun its long moon-silvered
path.

And the waves they live, nor pine
with nothing.

And the fever of some differing soul.

And the voice! Long since severely
clear.

And like thine in mine own heart I
hear.

"Be true to be thyself, and know
that he

Who finds himself, loses his misery!"

HOW TO BE HAPPY THROUGH AFFIRMATION.

"Be true to my burdened heart
Be true to the bow of peace."
—Montgomery.

Happiness cannot be where peace
is not. Mental unrest, no
matter from what cause arising, is
the fruit of cause of bodily dis-
ease and business failure. Under it,
there is constant drain upon the
nervous energy. He who would be
happy and, consequently, reap the
fruits of happiness in health and
prosperity must learn to keep, at all
times, mental poise.

Business success, financial ease,
good moral credit, position of respect
among men, treasures of learning,
benefits of culture, are poor return to
the man who sleeps nights of
anxiety. These never come to the
man who never come to the man
who is not at peace. The effect of this
unrest upon bodily conditions
is known to physicians and to
all students of metaphysics. We turn
particularly to business success
and happiness. Were you to
stand a lake to see what was at
the bottom, you would wish the
sky calm and unruffled. But

there even the slightest breeze
would be perceived a coin at the
bottom. You would not be able to
estimate its value, for the dime
would be like a dollar and the dol-
lar like a dime. The slightest cloud
between you and the sun changes to
a storm in the entire landscape. The
same is true in your glasses tints the
landscape. Even so, the slightest vari-
ation in your temperament means
a change in your attitude to
business and to the world. You
cannot see business conditions justly
if you are in a state of worry, anxiety, fear, in
peace and love. Any business trans-
action that is made with fear has
a chance of failure in it. Any busi-
ness that is made when the mind is
troubled with pain has a differ-
ent chance than when you are
at peace. Even so, any business
transaction made when the mind is
troubled over reports of the mar-
ket, or over the success of a competi-
tor, will have failure in it. If you
wish continual success, make no busi-
ness deal when the mind is not at
rest. Make no investments when

the mind is fretted or worried, if you
wish peace of mind when you think
of it.

Therefore your first consideration is
to attain mental poise. Happiness
gives it. This happy condition, this
poise, will come from the use of the
Affirmation upon which I base these
lessons, and none is of more impor-
tance than this one: All Is Peace.

The symbol of the clear lake is to
be yours—unruffled at anything.
Under this affirmation, you can
affirm:—Nothing disturbs me! Nothing
makes me timid! Nothing
causes me to doubt! Nothing causes
me to fret! Nothing disposes me to
anger! I am at all times peaceful! I
am at all times in mental poise! Faith
is the universal Power that
individualizes itself in you to be the
foundation stone. Your happiness
and the success born in it and of it.
This faith blossoms in lives of peace.
All Is Peace, is therefore the founda-
tion of business success, because it
is the foundation of happiness.

"When shall I use these Affirma-
tions," is often asked. Use them
when you are the most disturbed.
When angry, say, I Am Peace! It
will be like oil on the troubled waters.
"Peace be still," you can say to your
objective life.

When the business storm is blow-
ing the worst, say, All Is Peace! It
will still the tempest. When you
feel the worry of bad debts or falling
markets, say, All Is Peace! When
your competitors are taking your
trade, when fire or flood has carried
away your prosperity, say, All Is
Peace! Say it until it is as natural
to say it under all circumstances as it
is now to say, "O dear, that bill! O,
that loss!" Say it till it is as natural
as it is now that sigh or pain or that
gasps of fear. It will bring peace, for
this Affirmation has God, has Omni-
potence in it. It will bring a peace
of mind that, giving relief to the
repressed soul, leaves all its faculties
in normal activity. Under Peace,
you will see that the road is open for
Success; that where one path ends,
another begins.

Happiness is something to be
earned; it is something that comes
as an effect of cause. The cause is
merely the maintenance under all
conditions, of an equable mental
state. It can be done. We, you,
each one that reads this, can get into
that mental condition where nothing
can ruffle, where all is peace. When
this condition is, then you are too
happy to even think of yourself.
You simply enjoy without thinking of
what, where, or how, joy comes.
How can you attain this? It is the
most simple of all things to do.
Here is the law of happiness: Be
happy in your mind, no matter
what the external conditions are.

Each person is the center around
which circumstances revolve. What
he is, determines what they are.
When he is happiness, then every
circumstance contributes to that
happiness. But there must be the
inward Peace to give this poise.
That Peace can come only when you
say it is. I Am Peace, creates the
Peace. Simple, isn't it? But more
wonderful than all the inventions of
science. When you have affirmed
Peace long enough, you will find that
you are peace, because Peace is but
a mental state and all mental con-
ditions are created by our thoughts.
They are effects, not causes. There-
fore, to have peace, think peace and
peace will as surely follow as flowers
follow soil, sun and showers.

Affirm whenever and wherever you
have been in the habit of affirming
worry, fear, anxiety, doubt, loss; All
Is Peace! Then go about your busi-
ness. Do not keep repeating the
Affirmation like a parrot. Affirm
when there is need of pulling yourself
back to Peace, then, forget your
Affirmation in your duty, in your
loves. Peace like a river flows to
him who affirms and loves Peace.

—Now.

ENDOW DUTY WITH LOVE.

Colonel Andrade, of the City of
Mexico, once told me that he took
two growing plants and experimented
with them thus (both plants were
healthy and of natural growth when
he began his experiments): One
flower Colonel Andrade endowed
with courage, love, force, and growth.
He gave it sweet, blissful thoughts,

and praised its beauty and fragrance.
Mentally he blessed and en-
couraged it. This flower rapidly, very rapid-
ly, developed size, beauty and frag-
rance. It seemed to jump into ecstas-
y, and to revel in his presence.
It developed brighter hue and bril-
liant color almost every day. Col-
onel Andrade said that it seemed to
know him, and his presence by project-
ing itself toward him.

The other flower the Colonel
endowed upon, scolded and shamed.
In three days this flower was
a decline set in, its growth ceased,
and death followed within a month.
Colonel Andrade added that he had
never touched either of the flowers.

Here is a beautiful lesson for
us. We are all working for each other.
Let us leave a smiling, benign thought
with all we do. Let our work pass
into other hands, carrying mental
sunshine into the souls who take
our products.

This is particularly applicable to
the housewife. It is she who can
bless or wither our spiritual being,
according to the mental affection
she casts upon our food. A wife can
bless her bread as she bakes it. She
can declare it filled with benign
force and life for those who eat it.
She can make it digest, nourish and
bless us who eat it, and it will obey
her wish. It is the same with every
walk of life. Bathe the world with
love! Our friends and we shall
thrive upon what we have created.
Otherwise they may wither as
did Colonel Andrade's flowers.

—Dr. Paul Ed-
—Magazine of My

A Noble Sentiment.

BY LYMAN C. HOWE

The admirable address by Tint
Champlin of Little Valley, printed in
THE SUNFLOWER for April, de-
serves more than a hasty reading.
It was delivered at the funeral of his
father, J. B. F. Champlin. The special
motto which illustrates the character
of the man is in his counsel with
his son when he was advising him
for the last time in the flesh.

As reported in THE SUNFLOWER
he said: "Never take advantage of
a condition that would benefit my-
self (himself), only; but always
strive to do things which would re-
sult in the greatest good to human-
ity in general."

I have heard Mr. Champlin ex-
press the same sentiments in the days
of his vigor, when many years were
apparently before him. I think he
acted on that principle in all his busi-
ness life. He realized that we are
not living for self-gratification alone,
nor for the attainment of wealth for
its own sake, nor to gain authority
over our equals. But the noblest and
best attainment is the development of
a well balanced character, rich with
human sympathy, love, justice, and
kindly generosity. The best mental con-
dition in which consciousness of good
intentions and loving interest in the
welfare of others are the dominant
factors.

I am greatly interested in the rising
genius and humanitarian instincts,
illustrated in such sturdy manhood,
and loyal ideals as are here presented
to the public. Tint Champlin is in many
respects like his father, and has also
much of the rare quality so conspicu-
ous in the life of his model father.

I have known this family—the
Champlin-Cases combine, for forty
years, and it is "Something to think
of." When I recall the life and broad
intellectual qualities which made the
Champlins such important supports to
the building of Lily Dale. An hour at
their cottage was always a tonic and
inspiration. He was a business man, and
I think, realized that he had a ment
outside of his busy life in the affairs
of the world. But so he knew him
deeper. This principle of his business
activity, as announced to his son from
his death bed, is an index to his man-
hood, and should be memorized and made
a rule of practice by every young man in
the world.

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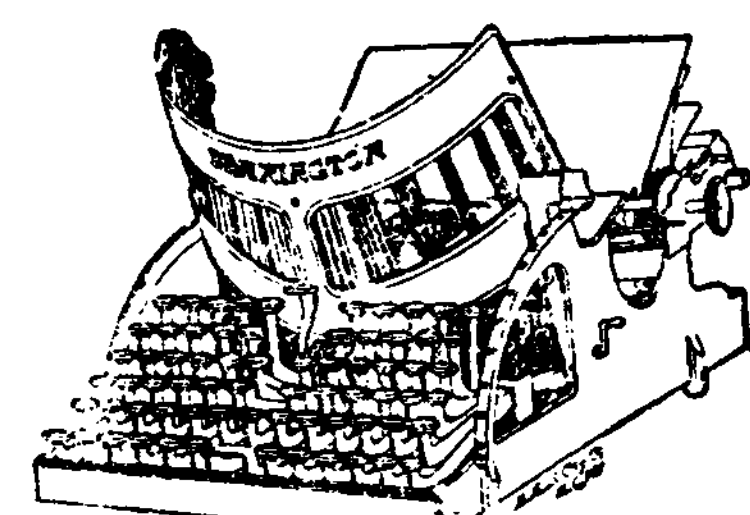


THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will be sold. It consists of the property known as the Todd House, or Lily Dale Sanitarium, including a large brick house, frame barn, twenty-three acres of land, with rose bushes and other shrubbery, apple, pear and plum trees; running spring water piped to all floors of the house; modern conveniences. Has about thirty rods of lake frontage and overlooks the Assembly Grounds and three of the lakes. Is about forty rods from the Assembly entrance. Will be sold with all or part of the land. For particulars, address

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Kansas City, Mo., U. S. A.

New England Spiritualists Camp-meeting Association.

The thirty-first convocation of the New England Spiritualists' Camp-meeting Association will be held at Lake Pleasant, Mass., commencing Sunday, August 2, 1903 and continuing for thirty consecutive days. Lake Pleasant is one of the most beautiful spots in all New England. It is situated among the mountains of western Massachusetts, 2,000 feet above the level of the sea, with its surroundings of romantic, shady walks, and a climate that is second to none for health and sport. Only nine miles from the office of Indian War Relics, with its quaint colonial houses and museums; 11 miles from North Adams, the home of the famous Mount Mansfield schools, and 14 miles from Adams and the State Agricultural College. No fogs, no mosquitoes, no nights, pure sparkling water, and a pure mountain air.

Excursion rates are made by the Boston & Maine, New York Central, Vermont, New London & Northampton, Hoosac Tunnel and Williston roads. Excursion tickets from Boston on sale June 1st, 8:15. As the rates are different at different times, visitors should learn from their ticket agents.

For the day cars land passengers on the west side of the grounds and visitors may take trolley rides of 30 minutes, or so desire, passing a fine view of the New England with very beautiful scenery.

Those who enjoy driving will find it pleasant in this vicinity. The grounds are bounded by Sunderland Cave, Sugarloaf Mountain, Mount Toby, Mount Ascutt, and the Gorge at Millbrook, an unsurpassed in beauty. There are many points of interest to lovers of the outdoors, and the reasonable rates of \$2.00 per day for a team and driver, within the reach of all to enjoy the day in this way.

Boats and water sports will find it pleasant. There are row-boats and a steam launch for their service for boating and fishing, while the dances in the pavilion, the swings in the groves, the band and concerts each week make the vacation pass all too quickly.

The cascades and glen. Lover's Leap, Red Hill, and Green Pond are points of interest and Meccas of pilgrims to the pedestrian.

Although Lake Pleasant is the headquarters of the Spiritualists, of thousands who visit it annually only less than ten percent are Spiritualists, or those who attend the meetings. But for those who attend it is a treat in store.

Those who delight in the phenomena we are giving the best. In each week we shall have one of the best mediums obtainable upon the program: F. A. Wiggin, with his remarkable ballad readings; Mrs. E. S. Twining, with her terse, direct messages from spirit loved ones; Mrs. Moore Courlis, whose test in the Temple last season attracted audiences that tested the seat of the matter, and last but not least, Mrs. S. Pepper, whose fame as a medium made her known in all parts of the United States.

We name upon our program the Spiritualists is that of the "Sap Sucking Squirrel." Roy S. Thompson, and the "Boy Medium," with hearing, J. Clegg Wright, who with us not only during the week, but has name appears on the program for the entire convocation, and the classes which he will give the greatest spiritual help and growth to those who attend.

In addition to the lectures and exercises each evening there will be the scene of a special of some kind. Mrs. Twining will give "Hallowed Circle," the "Sap Sucking Squirrel" will hold a concert, probably August 20th, assisted by other mediums, will give a benefit concert, and the Association one evening. There will be musicals, Dramatic Entertainments, and Whist Parties will be in vogue. Visit Lake Pleasant and enjoy them.

The Ladies' Improvement Society will hold its annual fair during the second week of August. Donations will be thankfully received if sent to Miss Mary M. Sheldon, North Adams, Mass., and Tillie U. Reynolds, Troy, N. Y.

The Lake Pleasant Hotel will be in charge of Mr. Philip Yeaton. In addition to the hotel there are good boarding houses that are conducted by Mrs. Angie Clapp and Mrs. John Dowd.

During the Sundays of August, Military Bands will give public concerts which are free to all. The Ladies' Schubert Quartette will furnish the vocal music at all services, and music lovers will have a treat in listening to this, the best ladies' quartette in this country. Dances will be given in the pavilion every week day evening during July and August, under the management of Messrs. Stratton and Bickford. Stratton's Orchestra will furnish the music. You will miss it if you miss the Masquerade, the Cake-walk, and other special parties.

The program is as follows:

August 2. Opening Address, Hon. A. H. Dailey.

2-4-5.—F. A. Wiggin.

7.—Rev. W. T. Hutchins.

9.—A. P. Blinn, Rev. W. T. Hutchins.

Tests, Effie I. Webster.

11-12-13.—Mrs. Effie I. Webster.

14.—Carrie E. S. Twining, tests by Mrs. Effie I. Webster.

16.—Carrie E. S. Twining, Ira Moore Courlis.

17.—Roy S. Thompson.

18.—Carrie E. S. Twining.

19.—Ira Moore Courlis.

20.—May S. Pepper.

21.—Ira Moore Courlis.

22.—Mrs. H. T. Brigham.

23.—May S. Pepper.

24.—Roy S. Thompson.

25.—Tillie U. Reynolds.

26.—May S. Pepper.

27-28.—J. Clegg Wright.

29.—Mrs. H. T. Brigham.

30.—J. Clegg Wright, May S. Pepper.

31.—Closing exercises.

Tents, cottages and rooms on the grounds are for rent. For circulars information, etc., address,

A. P. BLINN, Clerk,
61 Dartmouth St., Boston, Mass.

Verona Park Campmeeting.

The annual session of the camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Verona, Maine, August 1st to 31st.

The list of speakers contains names that have become household words in the various camps throughout the East and West, and every effort has been made by the management to secure the best talent obtainable.

Mrs. Katie Ham, James S. Scarlett, J. Frank Baxter and Edgar W. Emerson, will be heard in rotation upon the several Sundays during the month.

The instrumental music will be furnished by Prof. F. M. Davis and wife, of the Copley Square School of Music, Boston. The vocal music will be in charge of Miss Lewis, of Minneapolis, Minn., assisted by the well known actor and vocalist, Marshall Farnum.

Entertainments will be given August 5th, in the pavilion, by the Association; August 13th, at Emery Hall, Bucksport, by the Ladies' Auxiliary; August 19th, at the Campground, by the Association; August 27th, at Emery Hall, Bucksport, by the Ladies' Auxiliary.

A School of Philosophy will be established during the week days, when lectures will be delivered upon questions that are attracting the attention of the thinking minds of today. Metaphysical and educational topics will be treated by Prof. Davis of Boston, Prof. Porter of Dixmont, F. W. Smith of Rockland, and several others, whose names and subjects will be announced later.

The election of officers and annual meeting of the Association will be held August 28th.

You can reach Verona Park by the Eastern Steamship Co.'s boats or Maine Central railroad to Bucksport, where carriages are always waiting to convey passengers to the Park.

The steamer Tremont leaves Harbor Wharf, Bangor, every day except Sunday at 2.30 p. m. for Verona Park, returning next day. Excursion tickets can be purchased of A. F. Smith, Haymarket Square.

The steamers Merryconeag and Golden Rod of the Bucksport and Camden line touch at Verona Park when signalled.

The Park Hotel will be in charge of Mr. and Mrs. A. F. Smith of Bangor, and careful attention will be paid to the comfort of guests.

Admission to the Park on Sundays, 10 cents.

For circulars and details apply to F. W. SMITH, Clerk, Rockland, Me.

Sweet Scotch Voices.

For real beauty of speech many experts think that we must go to the glens that surround the highland capital. Sir Morell Mackenzie used to say that the prettiest speakers were to be found in the Badenoch district of Inverness-shire. A wider knowledge would probably have induced him to modify his views and give the palm to the glen folk of the north and west of Inverness-shire. The voices of the highlanders are set low, and yet the articulation is clear, distinct and dramatic. One inclines to liken their speech to many beautiful things—the clear, mellow note of a bell or the murmur of running water. The inflection of the voice is singularly engaging rising and falling with exquisite cadences like bewitching music, and this, as it remembered, is the speech of the common people.

A Nation of Smokers.

Notwithstanding all one hears about the growth of the cigarette habit in this country, England occupies a comparatively lowly place as a smoking nation, says the London Tatler. Statistics prove that as smokers Dutchmen are well ahead of all the other nations. Germans come second although, man for man, they consume less than half as much tobacco as Dutchmen. Three times as many cigarettes are consumed annually in England as in either Germany or Holland, but as consumers of pipe tobacco both these countries are far ahead of us.

A Sap Sucking Squirrel.

A correspondent of Forest and Stream tells of a curious sight he saw in the woods near Liberty, Me. It was a little red squirrel which was having the best of times gnawing through the outer bark of young sugar maple and sucking the sap. He was so intent upon his business that he did not stir when the spectator passed by, but kept on satisfying his sweet tooth.

The Dogs of the Red Men.

When Columbus discovered America, he found that the Indians possessed dogs. They were direct descendants of the wild coyotes of the plains. You can find a beautifully mounted group of coyotes in a glass case at the National museum, a male, female and young one. Their resemblance to certain domesticated dogs is very striking.

Wasted Time.

"You want that book bound, sir. Yes, sir. It will cost 3 marks. But there are pictures in it. That will make it 5 marks, sir."

"But why is it more with pictures?"

"Oh, you see, sir, my helper will waste so much time looking at them!"

—Fliegende Blätter.

Forgetful Father-in-law.

"I've had another quarrel with my son-in-law, Count Fuscada," said Mr. Cumrox gloomily.

"Have you refused him money?"

"Certainly not. But I forgot to take my hat off and address him by his title when I handed him the check."—Washington Star.

His Experience.

"Pa," said the boy, looking up from his book, "what does a man's better half mean?"

"Usually, my son," replied his father from behind the evening paper, "she means exactly what she says."—Hill-

The Leolyn House.



LEOLYN HOUSE PARLOR.

A fine summer home on the bank of one of the Cassadaga Lakes. The Lake on the west side, the primitive forest on the east, and beautiful parks on the north and south. Good boating, fishing and magnificent drives. Delicious home cooking. Table supplied with the best of everything. Fresh fruit, vegetables and berries furnished by the farmers every morning. Imperial mineral water free to guests. Write for illustrated booklet.

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A. C. WHITE, Manager.

Lily Dale, N. Y.

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NEAR THE AUDITORIUM.

Newly Papered,
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RATES:—\$1.00 to \$2.00 per day,
21 meal ticket, \$5.00; 7 dinner
tickets, \$2.00; single meals, 25
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Newly Furnished, Thoroughly Renovated,
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Regular Meals at Reasonable Rates. Lunches at all Hours.

All Kinds of Baked Goods From Our Own
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Ice Cream, Ice Cream Soda, Grape Juice,
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100 feet from the Lake,
5 minutes from the station.
\$1.50 Per Day and Upward.
Breakfast and supper 25c.
Dinner 35c. 21 meal ticket
\$8.00. Board and room,
\$7.00 per week and up-
ward.

MRS. E. DENSMORE, Prop.
Lily Dale, N. Y.



A Lawyer's Experience in Spirit Life.

Between jealousy and spiritual ignorance, truth has a difficult road to travel.

I found in my sojourning among mortals a number of bright minds, who could be enlightened if they had not been so terribly hampered by jealousy. They longed for light, but became irritated when it was conveyed to them from another source. Not so much that they disbelieved it, but because it did not occur to them.

Such minds readily see the evils in others, but not in themselves. If they could only be made to see that jealousy was the barrier which prevented these truths from reaching them, they would have no more cause for being irritated. Spiritual ignorance is the cause. But where there is jealousy there is also a disposition to trample upon those who could or would enlighten them. They imagine by burying a truth they bury the individual as a rival. They may succeed for a period, but the man who has a truth never remains buried. The truth is his resurrection law, and he is sure to arise again, while his would-be grave digger has added another link to his material enchantment.

Jealousy with injustice attached gives the incarnate spirit the appearance of a thief endeavoring to hide his peculations. But as nothing can be hidden from the spirit eye, we see things as they are, and often wonder how people can be fooled so as to commit such errors. Of course, discernment is lacking, but one thought of sympathy, charity, or a mere feeling to oblige others, would break down this barrier, and a flood of light would enter, producing a change in the whole man.

Spiritual development is not such an impossibility as it seems to many. It requires but the wish to know, accompanied by the permission for others to know also—that is, to be generous.

Bittery, intolerance, illiberality, and the folly of suppressing others to elevate self, are spoke in the universal as well as individual wheel of progress. It has just the reverse effect of that sought.

The "Dark Ages" of earth are effects of these causes, and they are still rampant in quarters and in men. Women, be it said to their credit, lose this phase of jealousy with enlightenment. There is an effect of general ignorance or lack of culture. But woman understands self better than men do, as soon as the ordinary barrier of ignorance has been crossed, and this may account for their earlier curling of the narrow-mindedness which often follows enlightened men to their graves. Women seldom pretend to greatness until they are great, and then modesty forbids. Men are not quite so forgetful of self, but as women are more self-sacrificing in general, it may be a part of their nature to be more god-like.

However, truth always finds its way to a woman's heart, when it may knock in vain for admittance to a man's. But another quality of man which shuts out truth is self-conceit. That masculine qualification and intuition are not boon companions. While egotism rules, discernment sleeps, and without the latter the mind cannot touch upon causation. It may master effects, but can never sense its law—thus never attain the absolute of things.

As a sojourner among mortals therefore, I found women to be more agreeable companions as instruments or mediums through which to transmit thoughts. Not that they are always, the best for logical reasoning, but for truth and justice to the spirit communing they lead. So-called test mediums, however, are notable exceptions, and are like musical instruments that have a high pitch. They can be touched by vibrations that even many spirits are unable to perceive; and it requires as much proof to convince such spirits of the intercommunion of worlds as it does to convince a skeptical mortal. Some need personal experience, and then they demand proof of the mortality of the medium.

While spirits as a rule are readily brought into the fold of the new dispensation, there are many as stubborn, bigoted and prejudiced as the most ignorant mortals, and are so firmly convinced that mediumship is impossible, that they cannot be moved to investigate or accept an offer of having it proved to them.

Why, a coterie of them once passed the word among themselves that I was not right in my mind because I wanted to convince them that they could communicate with their friends in the flesh. I there learned that no kind of reform could be enforced, and that men and women could only understand, believe or see comparative to the number of vibrations per second emitted from their soul-center. Understanding, like sound, rests on the mathematics of a principle or cause. What cannot be understood has no existence to such. Knowledge, like fruit, ripens with growth, only that man is a perpetually bearing tree of knowledge. He lives off his own pickings and grows more from these as they are digested. He is only receptive to truth for which he is ready—that which is of his own soul's pulse-beat, but which is always several degrees higher than that of the mind.

The inner man vibrates in harmony with spirit, the outer with matter; but where the consciousness is exclusively centered on the externals, intuition is dormant—the soul sleeps. To comprehend causation we must live within as well as without. Man is a dual being and cannot afford to sacrifice his soul to matter. Starving the soul is as devitalizing as starving the body, while self-hatred or hatred is not only dwarfing to the soul, but robbing it of its life substance, which finally kills the body on account of the break in the connection between the two.

Heart failure may be due to this as well as to over-ripening of the soul-nature, only that in the latter instance it releases the spirit from material influences, while in the former it imprisons the same in conditions compatible with the lowest of mortal life, attended by the same sufferings and vicissitudes. These are the "spirits in prison", from which it requires generations to extricate them. They pass through life with mortals as though they were still in the body and never know the difference unless enlightened by a peradventure spiritual awakening of the one to whom they are attached as a barnacle to a ship, and with whom they are frequently, or mostly, so interblended as to lose their own identity, until once more released by the mortal's death. It is, however, an experience equal to another earthly life with comparative results—good at times, and disappointing at others.

It is a chance which the spirit takes but seldom considered because momentary relief from the pressure of nature on its discords is the aim, and which relief it obtains by returning to a material body. But it simply exchanges physical for spiritual suffering, as it cannot rise above its own condition to choose a bed of roses. The criminal may seek another body to hide in, but it will be of his own ilk, and may only be able to find his special attraction in a penitentiary—thus having to serve his time where he belongs after all, and sympathetically undergoing all the discipline, punishment, and humiliation of the same *volens volens*. The refined rogue, bank wrecker, forger, and selfish disciplinarian generally meet with this kind of reward quite frequently. Injustice in general is subordinated to similar laws of affinity, and each undergoes the trials he has imposed on others while in the mortal. None escape their destiny. The jealous, proud, conceited, are tutored by their own discordant vibration till they have paid the uttermost farthing by aiding in the promulgation of the truths they have suppressed—their road being as hard to travel as they have made it for others.

Impressions by the Way.

Although this world is marching upon the road of evolutionary progress with giant strides, there are many and mighty causes which clog the wheels of intellectual unfoldment, and prevent humanity from reaching much quicker a state of greater moral perfection and earthly happiness.

Orthodox religious beliefs and dogmas, like Tibetan prayer cloths, are being shaken in the wind. But the wind which is shaking the orthodox dogmas is not the wind of nature (a quantity of air in motion) it is the wind of public and private opinion.

The old belief that the Christian Bible as the "Word of God" is infallible, and the "thus saith the Lord" is giving way to the spiritual philosophy as received from the world of spirits by philosophers, (diums) ancient and modern, and the "thus saith the book of nature and the voice of reason."

The number of young men who

ter the ministry is becoming noticeably less. Why is this? For one reason it is not practical as a means of acquiring wealth. The congregations are losing faith in the teachings of the church. The ministers are losing faith, and the old orthodox ship will soon become stranded in the tide of liberal and Spiritualistic thought which bids fair to set free the slaves of fear—those who believe in a hell of quenchless fire and indescribable

Young men launching their barque on the sea of life like to enter the ministry of the old befoiled school of religious thought offers either as to wealth or satisfaction, such as one might experience if he knew he was working for some great cause.

Fanaticism is a relic of bygone ages and it has no place in the life of today. Common sense teaches that the theology and beliefs are worn out and they devote their life to moth-eaten stuff.

The true spirit of the Christian church has departed. Its shrines are desecrated and its hopes of immortality we must turn to the teachings of the spirit and recover the lost gems of wisdom from the old, who chanted their moving invocations in the country of the Nile.

Degenerated Christianity is but one clog in the progress of humanity. There are many more such as love and display, drinking intoxicating liquors, gambling and smoking, which can not see why the people will maintain as an institution the license liquor saloon. What will our descendants think of us in the centuries to come?

Thank heaven there are some who care more for humanity than they do for personal gratification! But how many there are who stamp upon their brethren they may prosper! numbers of people living today it is "I", the ever-present "I".

Let us all be united in the hope that purity, virtue, sympathy, and truth will take the place now occupied by avarice, vice, inhumanity and baseness. Let us pray for an outpouring of the spiritual forces that will sweep aside the fog from our minds, and give us truth—immortal Truth.

LEWIS R. HILLIER.

Some Book Reviews By Lili Briggs Browne.

WHAT A WOMAN OF FORTY-FIVE OUGHT TO KNOW. This is the title of a book recently published and written by Mrs. Emma F. Angell-Drake, M. I. that should be read by every woman near and passing through middle life, and will do much to reassure their forebodings. It is written for single women as well as the married, yet stimulating teaching is calculated to give confidence to those passing through the trying period of their lives.

Many valuable suggestions for the improvement of the health and proper care of the body are given. A careful following of the hygienic advice in its pages will tend to lengthen the lives of our women and make the closing years the happiest and most useful of all. It is written in a wholesome, sympathetic manner, uplifting and instructive. 221 pages, price \$1.00.

THE LOVER'S WORLD.

This is the title of Alice B. Stockham's latest book. "Tokology" and "Karezza" have done much to instruct and uplift mankind; but this latest effort of her pen and brain goes deep into the science of life. She holds that men and women are digging their graves with the spade of ignorance, and from her medical experience, and wisdom obtained the endeavoring to lead people to the freedom which alone is gained by knowledge.

This book contains 470 pages of practical common sense touching on the vital questions of life, health and happiness. It is illustrated and has her portrait as a frontispiece. No one can gaze upon it without sensing the sincerity and honesty of her purpose, and those who come in contact with her through reading her books or attending her new physical summer school at Villa Heights, Lake Geneva, Wis., will receive an uplift that is beneficial.

The Lover's World treats on love and the appropriation and mastery of sexual energy, the use of passion and creative force. It teaches that man is a living spiritual being, a soul which he may, if he will, train into effectiveness. The intellect, emotions and passions can be utilized so that strength supplants weakness; knowledge gives place to ignorance; the spiritual consciousness is awakened; the heart life, which is the real life, becomes manifest in thought, word and deed.

She classifies love as cosmic, or universal love; self love, which alone leads life to sovereign power; romantic love in which one sees reflected in another the thoughts, feelings, aspirations and ambitions of his own soul. Conjugal love or the heart's acknowledgement of union between one man and one woman; parental and social love. She speaks of the power of beauty and perfect health and how to attain them. Dress, right habits of thinking and acting also play an important part. The book shows the possibilities of life and its teachings should be put into practice.

ECCE DIABOLUS.

This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

BATH MITTENS.

Send 15 cents to Mrs. A. L. Nelson, and get a pair of hand crocheted bath mittens, they are convenient, neat and healthful.

Lily Dale, N. Y.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	IS EFFECT, JUNE 14, 1943, No. 1	No. 2	No. 3
7:00 p. m.	7:00 p. m.	Dunkirk	Ar.	9:30 a. m.
7:10 p. m.	7:10 p. m.	Falcoeur	Ar.	9:40 a. m.
7:20 p. m.	7:20 p. m.	Lily Dale	Ar.	9:50 a. m.
7:30 p. m.	7:30 p. m.	Chas. J. J.	Ar.	10:00 a. m.
7:40 p. m.	7:40 p. m.	Moore	Ar.	10:10 a. m.
7:50 p. m.	7:50 p. m.	MacLeaville	Ar.	10:20 a. m.
8:00 p. m.	8:00 p. m.	Gerry	Ar.	10:30 a. m.
8:10 p. m.	8:10 p. m.	Falcoeur	Ar.	10:40 a. m.
8:20 p. m.	8:20 p. m.	Jameson	Ar.	10:50 a. m.
8:30 p. m.	8:30 p. m.	Falcoeur Junc.	Ar.	11:00 a. m.
8:40 p. m.	8:40 p. m.	Warren	Ar.	11:10 a. m.
8:50 p. m.	8:50 p. m.	Theraville	Ar.	11:20 a. m.
9:00 p. m.	9:00 p. m.			11:30 a. m.

*Daily, except Sunday.

SUNDAY TRAINS.
Leave Theraville 7 a. m., Falcoeur, 8:14; Lily Dale, 9:32; arrive Dunkirk, 10:20.

For return see number 2 above.
SPECIAL SUNDAY EXCURSIONS
will be run from July 5 to September 15, leaving Dunkirk 9:00 a. m., Lily Dale 9:55, arriving at Falcoeur, 10:17. Returning leave Falcoeur 8:05, Lily Dale, 8:45, arrive at Dunkirk 9:10.

Also from July 5 to September 6, leaving Falcoeur 10:30, Lily Dale, 11:30, arrive at Dunkirk, 11:55. Returning leave Dunkirk at 1 p. m., Lily Dale, 1:34 arrive at Falcoeur, 2:16.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Fall corner Jc., Warren and Irvineton. 92-17r

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Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence, the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature, on which progression is based. This design is set in the center of a pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the unity of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



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DIVINE HUMANITY.

JOHN STUBBS.

There is in man a divine ego or self. That we are a part of the divine reality is an indisputable fact. "All are but parts of one stupendous whole whose body nature is and God the soul."

This conception would naturally lead one into pantheism. The material conception of it to a cosmopolitanism, and the spiritual conception to a psycho-theism, or spiritual pantheism. It is impossible to know God, at best we can only have conceptions of him and the Judahistic is the most barbarous conception of deity. They have made their God after their own image.

That there is an intelligent force or power permeating all nature, appears to be indisputable. This is what we might call the "Soul of nature." This is to a very great extent proved by Prof. Wm. Denton's three volumes called "The Soul of Things."

The intelligent principle which permeates the whole universe is the "Soul of Nature"—God. But we cannot personify Him because it is omniscient and omnipresent. The finite cannot grasp the infinite. As Shelley says, "Infinity within and infinity without, belies creation."

We cannot grasp the infinite mind, spirit or soul, although we are a part of the infinite whole.

Whether we believe in a God or not is of little consequence so long as we cultivate the divinity within us and thereby become divine, even as Christ was and many others as recorded in ancient history.

In the days of ancient Greece we become acquainted with strange and remarkable characters, men of soul and of principle, gods, or as it were, goodness made manifest in the flesh. I may use a Biblical phrase. But I would rather term it the development of the divine ego for there is a spark of divinity in every living soul; although I am sorry to say that in too many cases it is allowed to lie dormant—unused until we might term them the soulless races of the world. Alas! We see too much of this even among the so-called Christian community.

Our educational system, at best, is very imperfect so far as the poorer classes are concerned. They get no moral or ethical learning. Moral philosophy is but little taught and but little cared for in this Christian age of civilization. Too high an education for the masses would seriously affect the condition of society, in fact there appears to be no desire for it, even on the part of the masses. While we are so much absorbed in obtaining worldly goods, or as it were, in the struggle for existence, it cannot be expected that we can develop our higher or divine nature.

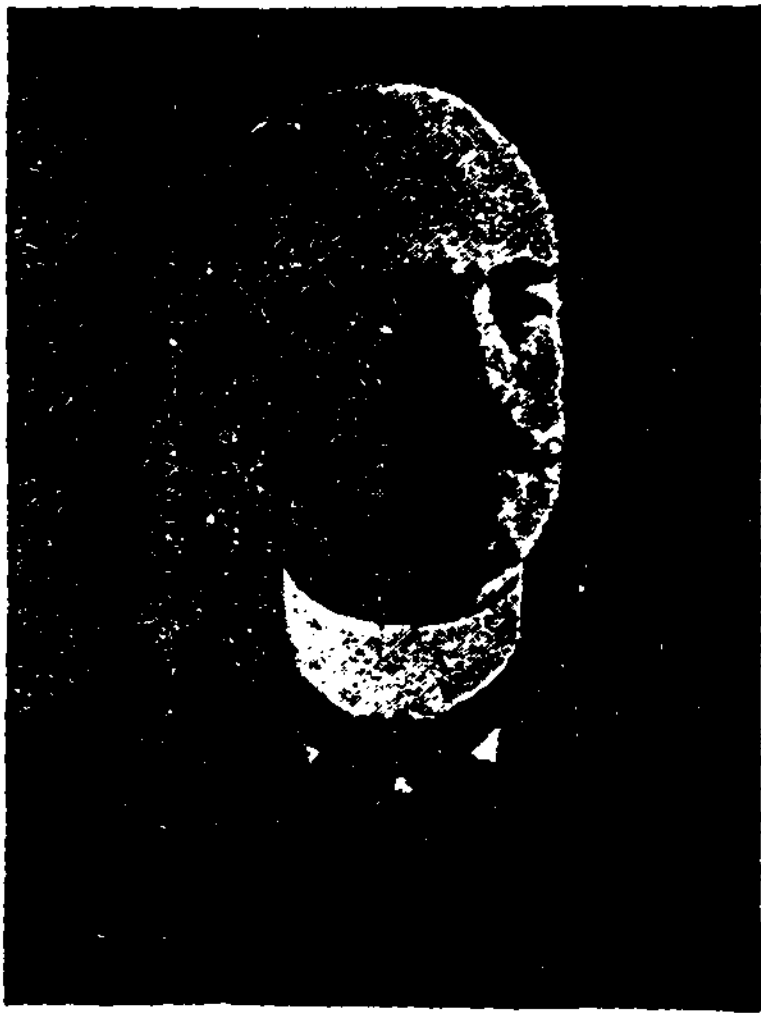
Realism is opposed to idealism. The grosser things of life appear to have a greater attraction for grosser minds. The one who rises above the common ordinary things of life, and casts his vision into the realm beyond, and endeavors to join the two worlds together and make this a little pleasanter than it is, has generally a hard task before him and can expect to meet with all the opposition of the Christian world.

Our environments in most cases are against us making any advancement towards a higher or divine humanity. "To err is human; to forgive, divine." But alas, how little of this divinity we see and realize in the world; yet I cannot help but think that we shall progress towards a higher order of being. The true Spiritualist is a student of psychic development and as years roll by he finds himself a new being; he may have but few worldly goods, but he has laid up treasures in the great beyond. He has built up a soul that will live throughout eternity.

Some professed religionists have no soul except a cosmic soul—only that which is gross and of the earth, earthy, interests them. They lack that spirituality which Christ taught, they lose sight of His self-sacrificing life, and fail to see that He was a living example instead of a dead savior. Cannot they comprehend it?

The refined and cultured thinker looks with contempt and disgust upon the religious observances and formalities of the past age. He sees in them nothing that is really elevating, refining or that improves the human character, builds up the soul, or adds to the divinity of humanity.

Humanity to become divine needs no farcical ceremonies, no ridiculous observances. Such is a sign of in-



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The ecclesiastical title or distinction of D. D. is but a piece of religious mockery. Such a one may be a teacher of divinity, but possess it not, nor yet practice it. I have frequently seen doctors of divinity whose lives were anything but divine, and I have come in contact with men of no particular religious belief who were the incarnation of goodness and purity of thought and all the moral instincts that go to make up a human life divine.

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Yes, yonder on the hill,
From which you see the ancient mill,
The pleasant stream, whose placid flow,

The meadow gladdens green below;
Where Bob-o-link, on listless wings,
Alights and from the thistle sings,
Rests where we laid her down—Ah, well!

Three summers now, our bonny Belle,
And o'er the form we held so proud,
The daisies weave a snow-white shroud.

My heart, my poor heart, almost bleeds,

To hear the course of other steeds
That fling their full manes to the breeze,

While shines the light on lifted knees,
On glossy neck and nostrils wide,
On straining flank and moist-dark side.

For hoofs that once, once rose and fell,

Are silent now—poor little Belle!

The course to her was glad and wild;
What play is to the little child;
And slipping out beneath her feet,
It rang with music clear and sweet.

October came the year she died,
Its blue skies stretching far and wide;
The gold sun glinting in the air,
And beauty, beauty everywhere.
O! can I, can I ever forget?
No! No! The day is with me yet!
The throng that surged, a swelling tide.

Now here, now there, on ev'ry side,
Until my senses seemed to reel,
But Belle was true—as true as steel.

She knew her mission—knew it well,
As in her ear I whispered, "Belle,
You know that much, that all depends.

On you today—both home and friends;

Gold! Gold to lift the mortgage, dear!
Gold! Gold for home and friends and cheer!"

She let her velvet nostrils fall—
She answered with a gentle call—
It was her way—her way to tell
Me just to trust her—Belle, our Belle.

Hark! Now the pistol shot! She springs!

And like a bird on storm-spread wings,
Thrilled with an impulse none can stay,

Swift as a swallow flits away!

A glimpse of earth, a glimpse of sky;
A sea of faces passing by—
Drawn by anxiety and pain—
Some faces ne'er to smile again!

There's not a quiver! None I feel
Come down the line from bits of steel,
So quietly Belle moves along,

Each movement like the flow of song,
And all so noiseless is her tread,
She seems a phantom of the dead!

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It is the home-stretch now. But see! A shadow falls in front of me!

'Tis charger Bill, the mighty roan, A terror to the race-course grown.

His strength is failing—all but gone! The whip descends—he struggles on!

His wild eyes stare! His poor mouth bleeds!

He falters, fails, and Belle, Belle leads!

Then as the white flag flutters, falls, A voice above it clearly calls,

While thousands with the echo swell

A victory for Belle—our Belle!

As sunset closed its crimson gates, Where still another day awaits,

Life that to Belle was young and sweet,

Passed to a stranger prouder, heat. She gave her life that I might live,

Gave all her dear heart had to give. And though her hoofs-beats now are still,

I think of her upon the hill. Her whom we held so justly proud—

O'er whom the daisies weave a shroud—

For whom my tears so often well—

A flood of love for Belle, our Belle.

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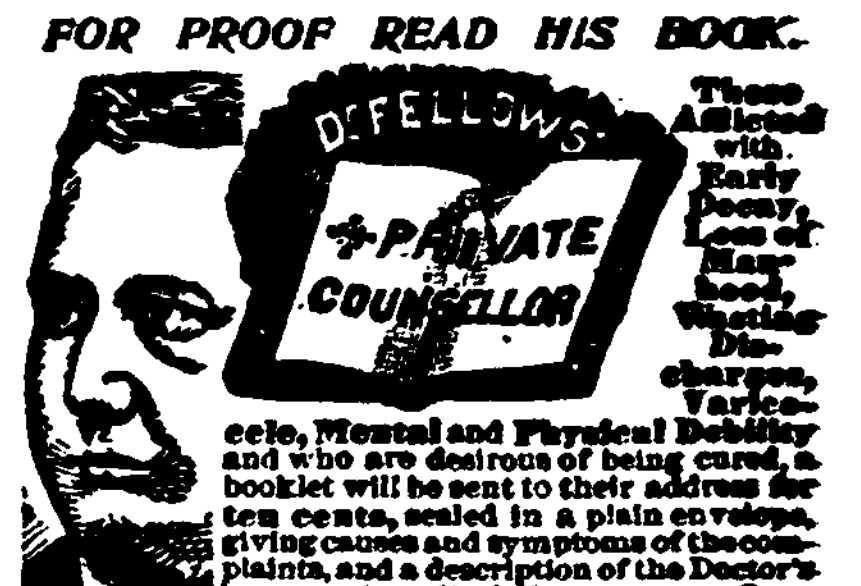
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